GAY ACTIVIST©
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NEWSLETTER OF THE GAY ACTIVISTS ALLIANCE
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VILLAGE STATION N.Y. 10014
JAMES OWLES, PRES.
25¢

INTRO 475 HEARINGS BEGIN

Richard C. Wandel

Eleanor Holmes Norton testifies for Intro 475 at Council hearings.

We filled the Council Chamber with our numbers and sat waiting for Saul Sharison to open the hearings on our bill. Homosexuals --women and men, proud and angry, some pensive, some elated--but all determined, were having their day in court. After almost a year of planning, cajoling, petitioning and politicking, gathering testimony and soliciting support, and, most recently, demonstrations, arrests, and cracked skulls, the General Welfare Committee of the City Council was prepared to hear public testimony on Intro 475, the homosexual civil rights bill. We walked openly and proudly through the doors of City Hall, where we had so often been denied access, to see whether or not there was any place in the democratic process in this country for homosexuals. The one thought on our minds as the hearings began--JUSTICE!

Ten hours of testimony by over twenty speakers followed. Should homosexuals be given equal rights of employment, housing, and public accomodation in New York City? Dora Friedman rose to open the hearings on behalf of Bella Abzug, herself away in Washington for the day to cast her vote for the

(cont. on p. 8)

GAY INMATES AT TOMBS RIOT

An emergency Executive Committee meeting followed by a press conference was hastily convened at the GAA Firehouse on Saturday morning, October 23, following calls by gay inmates to two New York radio stations.

At about 8:30 p.m. Friday night, station WBAI received a telephone call for help from an inmate of "The Tombs," the men's house of detention, complaining of beatings by prison guards in the gay cell block. Rioting had begun when a mattress was purportedly set on fire by the guards. A subsequent call by inmates to station WLIB was taped. The prisoners had been allowed to make the calls on the pretext of trying to get bail money. Both stations notified GAA and the WLIB tape was played over the phone to two GAA officers.

Various discrepancies in statements from City officials concerning the riots plus their refusal to allow observers in to see and question the inmates led to an atmosphere of great concern and uneasiness amongst GAA members. At the Saturday press conference, covered by three television stations as well as by radio stations and wire services, City Council Minority Leader Eldon Clingan also questioned the news blackout

(cont'd on p. 15)

Bell, Arthur. DANCING THE GAY LIB BLUES: A Year In The Homosexual Liberation Movement. N.Y. Simon and Schuster, 1971. $5.95. *Reviewed by Ted Rauch.*

Dancing the Gay Lib Blues is a personal, inside account of gay lib's first year. Like Donn Teal's The Gay Militants, Arthur Bell's book chronicles the main events of 1970, though in nowhere near as great detail. That is not his purpose.

Arthur's story recounts the changes in his head that occurred throughout the year, his growing dissatisfaction with both GAA and his lover of six years. He tells of the behind-the-scenes political machinations within the movement and the disaffection with GAA of many early members. The two main strands of action—disillusionment with his lover and distrust of GAA—are intertwined throughout the book and culminate with the December 1970 GAA elections.

Arthur's book, like Arthur himself, is light and chatty, with both an undertone of sadness and a childlike buoyancy. Arthur distrusts politics and the effect power and the desire for power have on people and organizations. He believes that gay liberation is mainly a matter of head changing, or rather, of a continual process of growth. He speaks for gay brotherhood and sisterhood, for gay liberation as the developing of more honest and open relationships amongst gay people.

Author Bell

This is a controversial book. Some may see it as an "expose" of the Gay Activists Alliance. Some GAA members may find Arthur politically naive. Neither view is right.

Arthur is telling us that there is more to gay liberation than a struggle for power, than the passing of pro-gay legislation. What will really be changed when we have all that? What constitutes "liberation?"

I finished the book with a strong, renewed sense of the need for many, varied gay organizations. No one group, neither GAA, nor the Beyond Family holds all the answers to all the problems of gay liberation. Homosexuals—you and I—have been oppressed for thousands of years. We did not achieve total liberation in 1970, nor will we achieve our goals in 1971. As Marty Robinson says, gay liberation is "struggle." As Arthur Bell says, gay liberation is a matter of head changing. They are both right. Gay liberation is working together in our own valid ways, different though they be.

Monday thru Friday—11 a.m. to 10 p.m.
Saturday—10 a.m. to 9 p.m.

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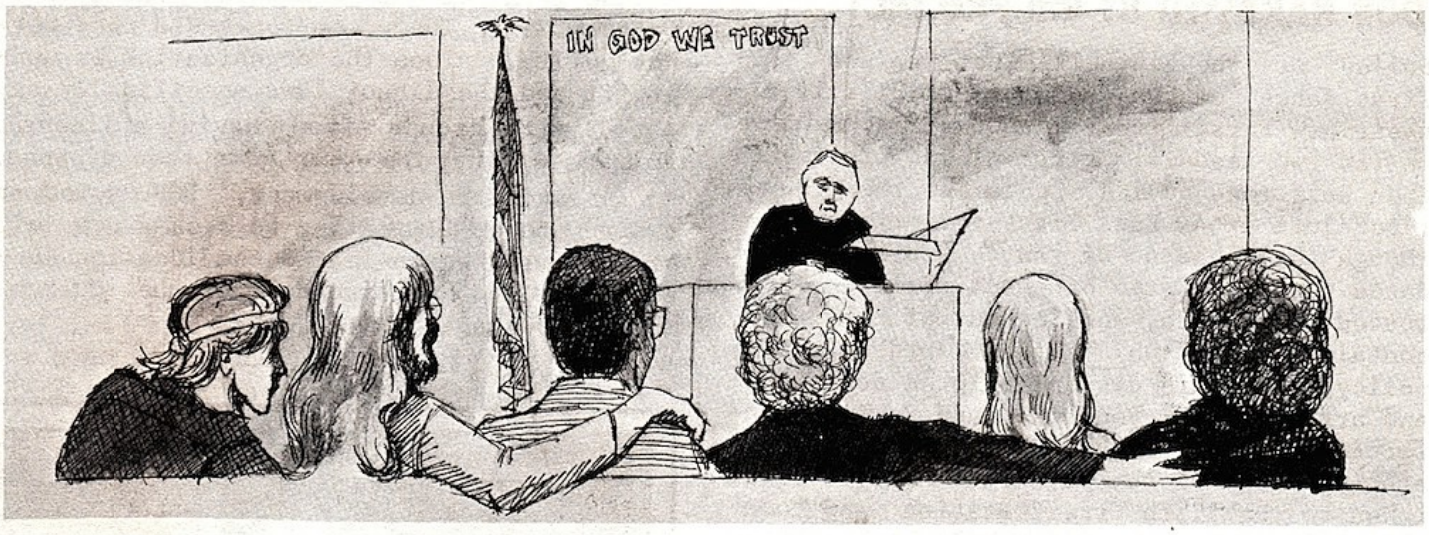
LESBIAN FILM FESTIVAL

GAA's Women's Subcommittee, formed to discuss problems particularly relevant to lesbians, is planning an 8-week Lesbian International Film Festival to be held at the Firehouse Sunday afternoons beginning November 14. The festival will feature commercial films of particular interest to gay women, such as "The Pit of Loneliness," "Therese and Isabel," "Les Biches," "The Fox," "Persona," and "Madchen in Uniform," and outstanding underground films by lesbians about lesbians. Each film is tentatively scheduled to begin at 2 p.m. and will be followed by coffee, food, and discussion. When possible, the filmmakers will be on hand to talk about their films. Like all GAA events, the film festival will be open to women and men, gay and straight. There will be a donation.



A DAY IN COURT—THE SHARISON SIX

by David Jones

It's nothing new, getting arrested to dramatize some form of our oppression. The Rockefeller Five, Cuite Nine, and others have already gone that route on our behalf. So the courtroom appearance of the Sharison Six, arrested the night of October 2nd at the home of Councilman Saul Sharison, was outwardly unspectacular. What the six helped accomplish, however, may make them our most influential "arrests" to date. It is difficult to think that Sharison, chairman of the City Council's General Welfare Committee, would ever have allowed Intro 475 to enter the hearings stage without the public embarassment of the zaps, the arrests, and the attendant publicity. For those who have never been in court, here is how the trial of the Sharison Six proceeded.

The courtroom itself was quiet, ill-lit, half-full (mostly with GAA members)—very 1935. After some debate on a simultaneous demonstration in support of the defendants (the tradition is for all supporters to stand), the GAA observers decided not to jeopardize their likely release. The Six, arms around each other, filled the first bench. Immediately behind them was the row for POLICE WITNESSES ONLY, reminiscent of private pews some churches reserve for prestigious parishioners. The erstwhile men in blue, now in rather crumpled suits probably used only for court appearances, chatted and seemed almost as amused by their fellow officer's testimony as we were.

The bailiff garbled everything he had to say, so the judge's name was incomprehensible. His Honor was portly, jowled, and somewhat confused as to specific sections of the penal code (the charges were unlawful trespassing and disturbing the peace). The glare reflected from the briefs before him gave an uncanny phosphorescence to his face. He looked like the ghost of Judge Roy Bean.

The dashing, if not brilliant, District Attorney called the aforementioned officer to the stand and a tenant-owner of the apartment building where the arrests took place. The testimony of Mr. Reinitz, the owner, was so self-contradictory that it could only have been beneficial to the defendants.

In order to show that the defendants could corroborate each other's testimony without actually hearing it, Greg Francis and Arthur Evans had to leave the courtroom while Marc Rubin testified. Each was thoroughly questioned to the court's satisfaction. Every detail about the intent of the protesters, their location in the building, and even their position in relation to a chandelier, was examined.

The initial hostility of the judge waned as the trial proceeded. When Greg objected to the line of questioning of the D.A., he was sustained. His Honor did, however, find the Six guilty. Their lawyer, Hal Weiner, entered a plea for conditional release, which was accepted by the three who testified as well as by Lon Lowry and Pete Fisher. Charlie Burch, who was beaten at Hauppauge in a similar demonstration just a month earlier, refused to accept a conditional release and was fined $100. According to Hal Weiner "the judge was very lenient, he rarely grants this kind of release."

So it went. And so it will doubtless go again, until we are where we want to be.

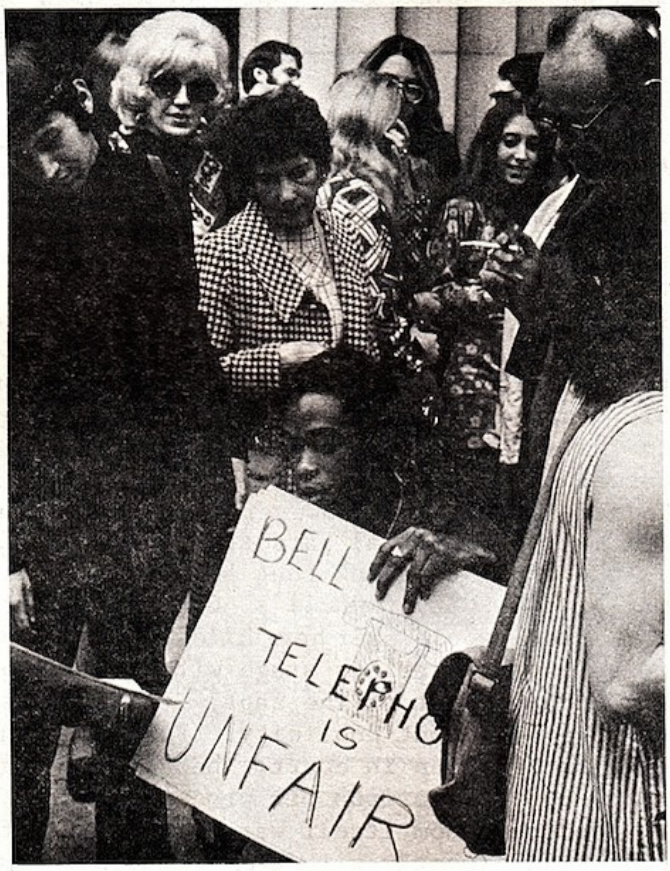
DOB HARASSED BY 9th PRECINCT

Police of the Ninth Precinct raided the first dance of the Daughters of Bilitis at their new First Street headquarters, and arrested two leaders. First plainclothesmen, then uniformed police, entered the ground floor loft at 49 East First Street and, although they had no warrant, searched the dance floor and the basement office. They tossed beer, soda, and ice out of the large containers from which, in accord with DOB policy, they are dispensed for a donation, and arrested Alma Routsong and Rose Jordan for selling beer without a license and for storing beer on the premises. They were taken to the Fifth Street station and told they would be held at $1000 bail each. Eventually, with the support of a loud demonstration by about seventy-five women and some men, and with the intervention of the Mayor's office (called by GAA's Greg Francis), they were released after 2 a.m. with summonses. After their release, a group of demonstrators leaving the precinct house was doused with water from a nearby apartment house. A policeman without badge arrested GAA's Ruth Smith for disorderly conduct (protesting the policeman's treatment of the demonstrators and his ignoring of the water throwers). Ruth was finally released with a summons at 6:45 a.m.

Representatives of DOB and GAA met with Mayor's aides Carl Irish and Ronnie Eldridge to protest the obvious police harassment and to cite the fact that each time a gay group has opened headquarters in a new precinct they have been harassed by police. (Soon after GAA and DOB had moved into SoHo, there was an encounter with the Fifth Precinct which resulted in summonses for both organizations. Representatives of the two groups then met with Mayor's aides and there was no further trouble).

The trial of the DOB Three was held on October 28. The women contended they were not guilty, since the organization is non-profit and the liquor laws specifically exempt such groups from having a license. Charges against the women were then dropped.

In another development, DOB voted at their October 21 meeting to seek a new loft because many women feared the location (between 1st and 2nd Avenues) of the current meeting place.



Richard C. Wandel

At lunch hour on October 15, about 25 GAAers demonstrated in front of the Bell Telephone Company protesting the fact that "Ma Bell" discriminates by investigating the possible homosexuality of prospective employees, refusing to hire gays, and by firing employees found to be gay. "Ma Bell" herself (a heavily made-up Bob Ruecker) marched with the group, which was surrounded by a mob of amused, sometimes hostile, definitely not "pro-gay" downtown office workers. After an hour of traditional "gay power" chants, the group disbursed to attend the trial of the Sharison Six.

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TRANSVESTISM AND GAY LIBERATION

by Ted Rauch

At the GAA meeting the Thursday night following the October 18 hearings on Intro 475, the issue of transvestism was again raised on the floor. The question had come up at the hearings themselves, initially, during Assemblyman Olivieri's testimony before the Council. The Assemblyman, whose election last fall by a margin of a few hundred votes has been attributed to the gay vote and to GAA leafleting, was being questioned on what effect passage of the bill would have on hiring practices. Would city employers be forced to hire all gay people? Would there by any circumstances in which the Assemblyman felt discrimination might be justified? Olivieri's performance before the Council was less than admirable. After much hesitation, he admitted that it was the issue of transvestites that bothered him. Would the city be forced to hire transvestites?

Some GAA members at the Thursday meeting seemed to have the same hesitation. Some voiced doubts on the relationship between transvestism and homosexuality. Wasn't it true that most transvestites were straight? Marcia of STAR (Street Transvestites Action Revolutionaries) rose to state that, on the contrary, most transvestites were gay. How far should we go in supporting transvestite gays? Wouldn't it be better to drop this whole issue for the time being and work for passage of the bill at hand? The issue of transvestism is a hot potato. Is the City Council ready for it? Are we?

Who are we? Let us stop for a moment to remind ourselves. We are homosexuals--people whose erotic expression takes the form of making love to others of our own sex. Because of our sexuality, one of the most profound elements of our love, creativity, and humanity, we are the object of social hostility--both physical and in every other way--a hostility based on the self-contempt of a straight, sex-denying society. Stigmatized as social outcasts, worthy of neither human nor Constitutional rights, denied fulfillment of our basic needs for jobs, housing, and free and open association in places of public accomodation, at best pitied and "treated" by the psychiatric establishment for sexual heresy, we have been called by some astute sociologists, the most oppressed

(cont'd on p. 14)

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Letter to the editor

Dear Gay Sisters and Brothers:

I noticed in the last DOB newsletter that GAA women and men had called a meeting to discuss common needs and goals with gay women's organizations. I am a lesbian feminist, and, speaking for myself, I don't personally believe that joint actions necessarily imply male-dominated actions—regardless of the obvious pun. Since I didn't hear of that meeting until now, and did not have the opportunity to meet together with you, I would like to communicate my personal feelings and thoughts about the working together of women and men who have committed themselves to the struggle to eradicate sexism.

Sexism, as I understand it, is an institution of our oppressors which puts down any individual who doesn't wish to be confined to proper sex defined roles—male and female. Even though these roles seem to be based on the defamation of women, I have seen men who refused to play the male role put down as frequently as women who refuse to play the female role. I would like to note that gay men are put down violently, not because I wish to promote oppression competition, but to point out more clearly that gay men are oppressed for somewhat the same reason that autonomous women are, and by the same male chauvinist. And He dominates our morality, our economy, our society. People who have a common oppressor are destined to work together if there is a struggle against that oppression. Our struggle has only begun.

Currently, we sexually oppressed persons have allowed ourselves to remain fixed in the categories gay men, lesbians, and straight women. Although there are self-created disagreements between us, I am disheartened by our allowing our oppressors to determine and control the ways in which we identify, group together, and live. I question that they should be allowed to tell us how to fight them. We must break these divisions down. Communication about our common oppression should be encouraged.

When I read a sister's comment that it wasn't up to the lesbians to help raise their gay brother's consciousness, I wondered out loud, "Who then is it up to?" Our straight sisters require a major part of our time together for consciousness raising about their sexism. Some lesbians felt that it wasn't up to us to raise the consciousness of Women's Liberation, either. But time has told. I can see that it is up to you, gay brother, to commit yourself to raising your consciousness; but I can see that it is up to me to help. It is also up to you to raise my consciousness about my own sexism. We are all in this together.

Speaking about sexism, I feel that we lesbians exhibit a lot of sexism in our dealings with GAA. For one thing, we speak of, think of, and relate to GAA as a male organization even though we know that sisters are members. The numbers argument doesn't obscure the sexism in our attitude toward our gay sisters who are in GAA. The idea we have that all men are chauvinists and therefore our oppressors is, like all sexist ideas, just not true. On the other hand, gay men are often guilty of sexist attitudes. Gay brothers, when you come on like that male role, women or men who have gay consciousness do not trust you. Playing that male role and believing it. Acting like a man. It implies to us that you wish to grab that last privilege and get out of the movement. Or worse, that you wish to be a heterosexual except for...somewhat like the black person who is conditioned to want to be white. It won't work. The only way to please a male chauvinist is to affirm heterosexuality. Invisibility didn't solve the problem of sexual oppression in the past, and it won't now, either. Stop playing that role, stop trying to please our oppressor, and we will be working together.

During the last women's march, gay men marched in support like women. They didn't try to run the show, they didn't offer the starring performance, they didn't get in front of everyone—in short, they didn't have a hardon. When I talked to them we were as one. We gay men and women or gay women and men will be able to work together when we come together as women would—no big cocks, no performance, no competition, no special privileges. Our struggle is the struggle of lovers; our quarrel, a lover's quarrel.

GAY POWER TO GAY PEOPLE!

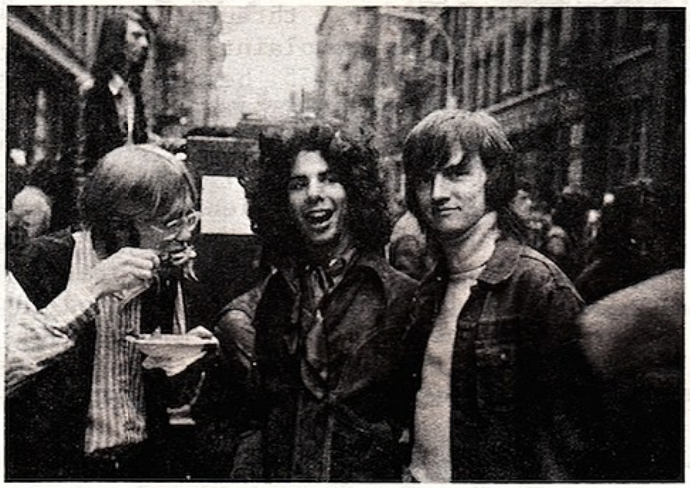
Pat Maxwell

A new GAY SWITCHBOARD is being formed. For information call 260-2576.

GAY OCTOBERFEST

What started out as a one-time-only event for Gay Pride Week already has the earmarks of becoming a tradition. On October 31, the 2nd semi-annual Gay Street Fair transformed the block adjacent to GAA's Firehouse into a festive melange of food, music, games, dancing, crafts and, with Election Day but two days away, political awareness. Well over 1000 attended the fair.

The festivities began at noon, and, at dusk, culminated with a cabaret in the Firehouse. The weekend had included other festive events, including GAA's special horror-flick show on Friday night, and the Halloween costume Ball the following evening.



Hal Offen, Chairman of the Ad Hoc Street Fair Committee and coordinator of the spectacle, said the fair was held "to provide a service to the gay community, to educate gays and straights on our oppression and activism, to publicize Intro 475, and to acquaint the many New York groups with each other."

Unlike the June fair, participation from area organizations was heavy. The Daughters of Bilitis co-sponsored the event with GAA, and the groups opened a joint bookstall. Other DOB booths featured toss games, balloon shaving, and a lesbian-button table. Gay People at Queens College provided hosts and hostesses for the event, while Mitchell and other Gay People at Lehman handled the felafel concession. Long Island GAA was represented by a dart game, craftspeople and roast chicken.

Because of the great demand for munchables at June's fair, the Committee decided to prepare for any emergency. There was, in fact, a veritable orgy of food. Besides soda, beer, and the felafels (a hit from the previous fair), guests consumed hot apple cider, jelly apples, carrot cake, macaroni and potato salads, Phyllis' own home-made soup, meatball and sausage & pepper heroes, and pineapple upside-down cake.

Other groups represented included: Gay People at City College, Gay Student Liberation of NYU, the Gay Counseling Center, the newly formed East Side group, the Eulenspiegel Society, the Gay Switchboard, Gay Youth, and New Jersey GAA. The Church of the Beloved Disciple, the Oscar Wilde Memorial Bookshop, and members of the new Brooklyn organization also participated.

A highlight of the festival was the "Pig of the Year" booth, where a penny bought a vote for your favorite oppressor (David Reuben, Saul Sharison, or the Suffolk Police.) How else do you vote for a Pig, if not with a bribe? Another striking game was called "Where the Action Is," a wheel-of-fortune featuring 16 GAA zaps. Winners received Halloween favors and candy.

Hal said he was "really pleased" by the community spirit in evidence, and the general concensus of participants and visitors was that the Gay Octoberfest was "even better" than its mind-blowing predecessor.

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(INTRO cont'd from p. 1)
children's lunch program. Mrs. Friedman, on her part, was here in New York to cast her vote for "the 20-30 million homosexuals in the United States forced into the closet." She told the Council it was "time to put aside prejudices and fears" and to "bring the bill to the full City Council" for a vote.

Testimony from Victor Gottbaum followed. In a strong, uncompromising display of support for homosexual rights, the labor leader, head of D.C. 37, the largest public service union in America, parried questions by wary Councilmen:

Sharison: In what way are people prejudiced against homosexuals?

Gottbaum: Name one high public official who is an admitted homosexual.

Sharison: Can Mr. Gottbaum think of no area of employment in New York City where the employer has the right not to hire homosexuals?

Gottbaum: No, none.

Weiss: Would there be any justification for the Police and Fire Departments to refuse to hire homosexuals?

Gottbaum: No. Hiring should be based solely on a person's abilities.

Silverman: Could the union leader list the names of unions against the bill?

Gottbaum: No, get on the phone and ask them. That's your job.

Weiss: Would the law be enforceable?

Gottbaum: Yes.

Sharison thanked Mr. Gottbaum and noted that the statements of the labor leader were usually given great weight before the Council.

And so it went. Most speakers, eloquent and reasoned, urging the Council's immediate action. (THE TIME IS NOW!) Eleanor Holmes Norton, City Commissioner of Human Rights, spoke for Mayor Lindsay and the City Administration. She spoke powerfully and with dignity in behalf of homosexuals and praised recent Supreme Court decisions which she thought promising to homosexuals in redress of grievances. However, she stated, homosexuals need speedy remedies and the "administrative expertise" which the courts don't have. This is the reason for the Human Rights Commission, through which homosexuals could file complaints of discrimination should Intro 475 be passed. When Councilman DeMarco decided to give Eleanor Norton a hard time, he found her quite capable of giving it right back.

Several speakers testified against the bill. A Mr. Goff, head of the Queens Catholic War Veterans Association and representing 24 Posts in Queens County, assured the Council that the bill would in effect "legislate immorality." People "with quirks in their personalities" are security risks, he

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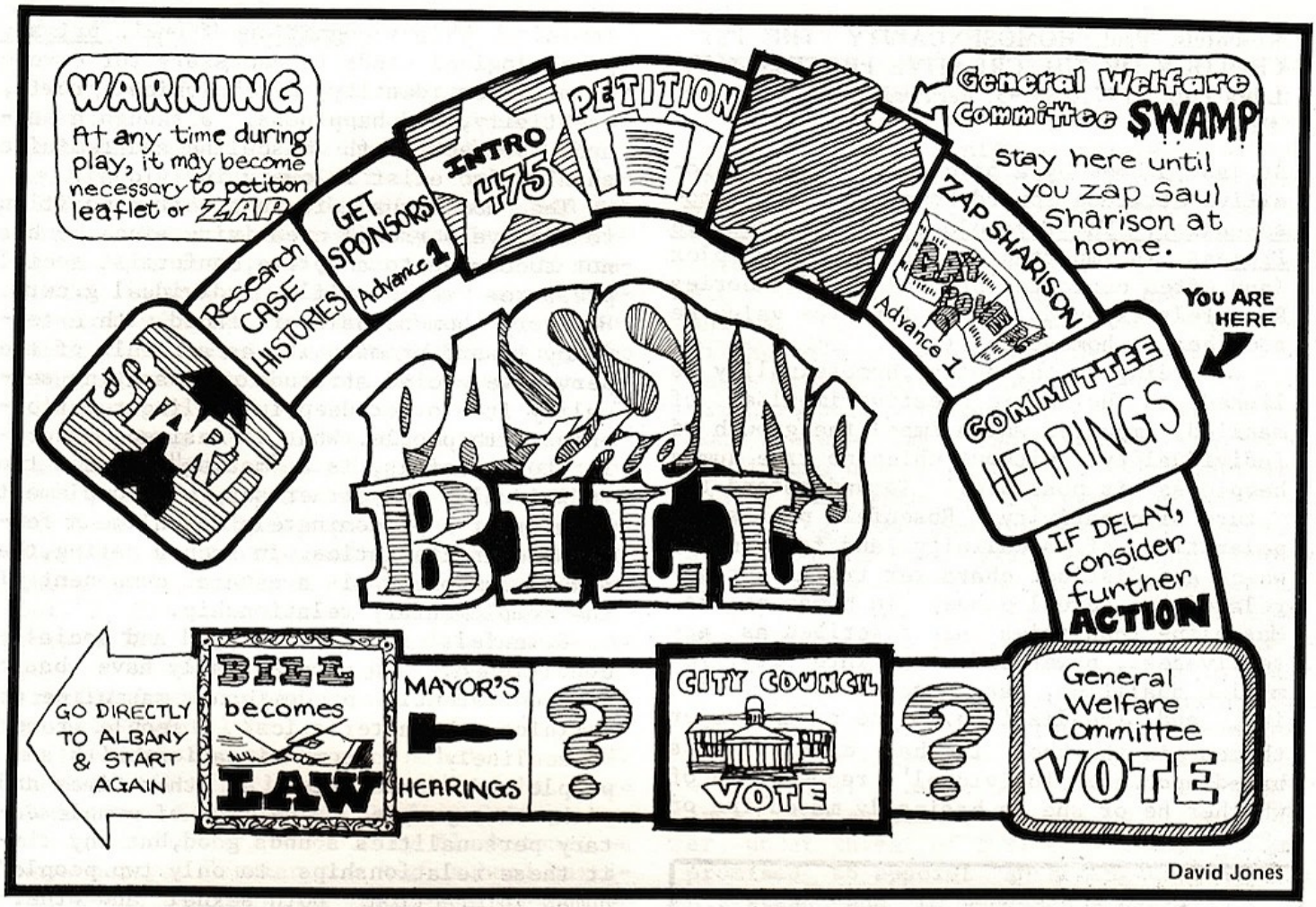
The following people support "INTRO 475," a bill currently before the General Welfare Committee of the City Council, which would outlaw discrimination on the basis of sexual orientation in the areas of housing, public accommodations, and employment:

Hon. Bella Abzug, M.C., 19th C.D.
Rabbi Charles Agin, Free Synagogue of Flushing
Hon. Herman Badillo, M.C.
Mr. Clive Barnes, Drama Critic NY TIMES
Miss Jane Benedict, Director Met. Council on Housing
Mr. Algernon Black, Leader Ethical Cultural Society
Hon. Albert Blumenthal, Assemblyman 67th A.D.
Rabbi Balfour Brickner, Director, Union of American Hebrew Congregations
Hon. Carter Burden, Councilman
Hon. Shirley Chisholm, M.C., 12th C.D.
Hon. Eldon Clingan, Minority Leader, City Council
Mr. Dan Collins, Director New Democratic Coalition
Miss Karen DeCrow, Director Eastern Region, Nat'l Organization of Women
Mr. John DeLaury, President Sanitation Workers of America
Miss Brenda Fastow, Women's Nat'l Political Caucus
Dr. Fritz Fluckiger, Psychologist, Adjunct Ass't Prof. Hunter College
Hon. Eleanor Clark French, Commissioner N.Y. Commission on Human Rights
Hon. Robert Garcia, State Senator
Hon. Sanford Garelick, President City Council
Mr. Ira Glasser, Director N.Y. Civil Liberties Union
The Rev. William Glenesk, Spencer Memorial Church
Hon. Roy Goodman, N.Y. State Senator
Mr. Victor Gottbaum, President, Municipal Workers Union
Mr. Richard N. Gottfried, Assemblyman 65th A.D.
Mr. Stanley Hill, President, Social Service Employees Union
Father Robert Kennedy, Social Action Committee Bklyn Arch-Diocese Roman Catholic Church
Hon. Ed Koch, M.C., 17th C.D.
Hon. Jerome Kretchmer, Commissioner of Environmental Protection Administration
Mr. John Lassoe, Episcopal Diocese, New York
Hon. Franz Leichter, N.Y. State Assembly
Hon. John V. Lindsay, Mayor, City of New York
Hon. Bess Meyerson Grant, Commissioner, Department of Consumer Affairs
The Rev. Lewis Maddocks, Executive Director Council for Christian Social Action, United Church of Christ
Miss Kate Millett, author SEXUAL POLITICS
The Rev. Howard Moody, Judson Memorial Church
Bishop Paul Moore, Bishop Co-adjutor, Episcopal Church, N.Y. City
Mr. Stewart Mott, Philanthropist
The Rev. Richard Neuhaus
Hon. Eleanor Holmes Norton, Chairwoman, N.Y. City Commission of Human Rights
Mr. Paul O'Dwyer
Hon. Fred Ohrenstein, N.Y. State Senator, 25th S.D.
Hon. Antonio Olivieri, N.Y. State Assemblyman, 66th A.D.
Hon. William Passanante, N.Y. State Assemblyman, 63rd A.D.
Rabbi Nathan Perilman, Temple Emanu-El
Dr. Wardell Pomeroy
Dr. Heindrick Ruitenbeck
Father Herbert Rogers, S.J., Fordham University
Dr. Irwin Rosenfeld, Psychiatrist
Hon. William F. Ryan, M.C., 20th C.D.
Hon. John Scanlon, Economic Development Ass'n
Hon. Leonard Scholnick, Councilman
Dr. Ann Scott, Legislative Vice-President, Nat'l Organization of Women
Hon. Percy Sutton, Borough President of Manhattan
Miss Gloria Steinem, Writer NY MAGAZINE
Dr. George Weinberg, Psychiatrist
Hon. Theodore Weiss, Councilman



added. Calling New York "sin city" beset with a "deluge of pornography" he averred that "homosexuals are sick and should be treated." "I deplore even token deliberation of this bill," Goff pontificated. "It is an outright waste of time and money."

So much for the Middle Ages. The Modern World was represented by an hysterical woman, who burst to the microphone claiming she represented the "mothers and fathers of America." The woman, whose name sounded like Sylvia Grey, was horrified at homosexuals demonstrating for their rights and wondered whether murderers would be next. She later assured the Council, however, that she was not comparing homosexuals to murderers. One wondered, though, which Mrs. Grey thought worse! Herman Katz, New York City Clerk, another delegate of the enlightened, modern world, expressed terrible fears that passage of the bill would send hosts of New York gays flocking to his office to demand marriage licenses. Flustered at one point, the Clerk erred in speaking of homosexual and "heterogeneous" (sic) acts! He seemed to fear that the bill would give "the City Clerk's office a lot of trouble" and succeeded in causing much merriment in the room when he said he likes to go about things without publicity. Many of those present remembered Katz's denunciation of the gay marriages performed in the Church of the Beloved Disciple and GAA's subsequent engagement party held in Katz's office complete with wedding cake, et al.

Other highlighted speakers during the long afternoon and evening hearings, which Councilman Sharison insisted be carried on without a break and without audience reaction (we were supposed to be passively mute and emotionless while our lives were being discussed), included Kate Millett, Father Rogers, S.J., Ann Scott of the National Organization of Women, Environmental Commissioner Jerome Kretchmer, and Brenda Basco of the National Women's Political Caucus. Kate Millett suggested that the Council now had an opportunity to do something "eminently moral" by passing the bill. Brenda Basco spoke militantly and threateningly about women's rights and her organization's unqualified support of lesbians, whose struggle against sexism and for the right to their

(cont'd on p. 11)

Rosenfels, Paul. HOMOSEXUALITY: THE PSYCHOLOGY OF THE CREATIVE PROCESS. N.Y. Libra Publ., 1971. $5.95. *Reviewed by Ted Rauch and Andy Paino.*

At last, a book by a psychiatrist with a positive attitude toward homosexuality! Homosexuality: The Psychology of the Creative Process is important less for the complex (and often contorted) psychological theories Rosenfels expounds, than for the value he ascribes to homosexuality.

According to the author, homosexuality is linked to the basic creative impulses of mankind, impulses which impel the growth of individuality, without which no true human happiness is possible. To understand the nature of creativity, Rosenfels posits the polarities of masculinity and femininity, which are distinct character traits, but unrelated to sexual gender in human beings. Masculine qualities are described as assertiveness, power, and moral integrity; feminine qualities, as those of love, yielding, and idealization. One of the major themes in the book is that creativity is based upon each individual's recognition of whether he or she is basically masculine or feminine. This recognition of one's primary psychological needs is necessary for developing inner identity, psychological growth, creativity, and happiness, although a balance between both masculine and feminine should also exist in every individual.

The homosexual is in a better position to achieve personal creativity, since he has not succumbed to adaptive, conformist social pressures which stifle individual growth. However, homosexuals are faced with a tendency toward promiscuity as a result of the pervasive social attitude of separating sexuality from other deep, fulfilling relationships with people. What is desired, according to Rosenfels, is a "mating" between two individuals, of either sex, who complement each other's predominately masculine or feminine characteristics. In such a mating, the sexual component is a natural component of the complementary relationship.

Rosenfels' ideas seem rigid and socially conditioned: Do people really have basic and consistently predominant masculine or feminine characteristics? People react "masculinely" in some situations with some people and "femininely" at other times and with other people. The idea of complementary personalities sounds good, but why limit these relationships to only two people? Human interaction, both sexual and otherwise, is varied, complex, and many-leveled. It is hard to imagine a single individual fulfilling all of one's infinite and progressively changing needs. The use of the word "mating" is particularly unfortunate, conjuring up, as it does, images of dull, straight marriage and the spectre of what is perhaps society's most oppressive institution, the family.

Rosenfels' style is philosophical and abstract. He seems never to cite individual cases or examples. The writing is repetitive, but also confusing, having the logic and some of the dullness of geometric theorems, propositions, and corollaries. The organization of the book is unclear and seems haphazard, with no clear delineation of chapters into distinct ideas, logically developed. If the author did intend such a pattern, it is not clear to the reviewers.

Despite all the criticisms that can be made of the book's content and style, there is no doubt that it is predominantly a support for gay liberation because it repeatedly links homosexuality with favorable attempts to shape individual needs and social

(cont'd on p. 15)

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AGITPROP DEBUTS IN N.J.

The first official public appearance scheduled by the AgitProp Committee Speakers Bureau was held in mid-October at Newark State College in Union, New Jersey. Speakers included Cora Perotta, Jay Siegelaub, and Bob Roth. AgitProp vice-chairman Jerry Blackstone moderated. A group of about 15 students, mostly gay, attended and a gay liberation chapter has formed at the school since the discussion. GAA videotapers, who plan a presentation for other appearances, taped the encounter.

According to Jay, the first speaking engagements are a "learning experience" for the speakers as well as the audience. Speakers varied in their approaches, some accentuating political activism, others relating their daily existence and "how they came out." The two-pronged approach seems to work well in getting a broad spectrum of gays to respond. Emotional rapport seems crucial in the initial stage of helping gays to help themselves.

Upcoming appearances include Somerset College (Somerville, N.J.), Adelphi, and Queensboro Colleges and Dowling College.

Unfortunately, says Jerry Blackstone, we have not yet "broken the high school barrier, where teachers are really uptight." To this end, AgitProp is distributing a high school questionnaire which, the Committee feels, will enable gay liberation to carry its message into an area hitherto the exclusive domain of straight brain-washing.

(INTRO cont'd from p. 9)

own bodies and life styles epitomized the women's movement.

Marc Rubin and Breck Ardery spoke on behalf of GAA. Marc related his long and successful career as a teacher and noted that if he had been known to be gay at the beginning of his career, he would never have been allowed to accomplish what he has in his field. An amusing episode occurred during Breck's testimony when one of the Councilmen couldn't get his name straight. "Are you Gregory Battcock?" (a campy writer for GAY), he asked. "No, I'm Breck Ardery, A-R-D-E-R-Y." "Well, do you know Mr. Battcock?" "Yes." "In a recent issue of GAY, Mr. Battcock states (and he quotes) that what is the point of being gay if you can't be promiscuous or molest children. Do you subscribe to that?" "No, I usually buy it at the news stands." . . .

Other amusement throughout the day was provided by the continual reference by the uptight Councilmen to the highly charged situation that would likely occur should gays become Firemen and, while on duty, be forced to live in with the other men who might very well be running around in their shorts! References to men in shorts in "the Firehouse" punctuated the arduously interminable proceedings of the day with bursts of mirth, especially from GAA members who spend long hours at their own Firehouse center.

Since a number of the Councilmen, particularly Mr. DeMarco, expressed an interest in hearing from Commissioners Lowry and Murphy from the Fire and Police Departments, the hearings were adjourned at about 9 p.m. until an unspecified date when these Commissioners could be present It is likely that Saul Sharison also hoped to attract more opposition testimony to the bill. Three days later, on October 21, Sharison left for a three week vacation in Europe without having set a new date for the hearings. Thomas Cuite, Council Majority Leader, under threat of further actions by GAA, promised to appoint an acting Chairman in his stead and to announce a new date. A week later, on October 28, Cuite informed GAA that the hearings would resume on November 17 at 10 a.m. What Round Two will have in store for us is uncertain. But one thing is clear, homosexuals have waited too damn long for their rights and WE WILL HAVE OUR BILL!

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LESBIANS VS. SUSSKIND by Andy Paino

It was a great day for lesbianism, and by implication all of homosexuality, when seven cheerful, wholesome, and strong gay women (Barbara Gittings, Lilli Vincenz, Barbara Love, Rachel Parker, Ann Sabato, Lynn Cupferman, and Magora Kennedy) confronted their biased moderator on the October 10 David Susskind show.

The smug, humorless Mr. Susskind relentlessly repeated throughout the evening that the main body of psychiatric knowledge in the U.S. had objectively declared homosexuality to be a sickness and an odd and painful way of life. Practically goaded into saying that some of his best "acquaintances" were lesbians, Mr. Susskind would have liked to have been considered the underdog. But I would imagine Mr. Susskind enlisted little sympathy even from his friends, wherever they are, for he was only a surface underdog in the limited spatial context of the studio (panel and studio audience vs. Susskind plus vast and straight viewing audience).

The one thing that really shamed Mr. Susskind was his failure to feel or merely understand that the seven gay women were trying to emanate their validity as human beings. He might just as well have been in a glass booth like Eichmann, but in this case and from his perspective, viewing the homosexual contagion with antiseptic clarity. The panel and members of the studio audience were attempting to communicate intelligibly through the glass booth, but Susskind was haphazardly regurgitating anti-homosexual propaganda.

He was so beneath contempt most of the evening that he provoked the otherwise cheerful Lynn Cupferman to call him "Mr. Condescension" and judge that he was "maybe a human being." He got it across to Lilli Vincenz that he felt acquaintances and mass audience should know all the secrets of her one year therapy experience (beyond the fact that it had nothing whatever to do with homosexuality). He attempted to make Magora Kennedy appear absurd when she revealed that she had four children in a marriage with a homosexual man. Now he would have been really funny if he had had the guts to say that such a marriage was hardly one of convenience. But all malevolence aside, Magora Kennedy was a highlight of the evening, discussing her existing or possible relationships with her children.

Barbara Gittings was eloquent in discussing the genesis of lesbianism—there is no set decision, you grow up to it, become aware, you know that your homosexuality is good, right, desirable, moral, and natural. The panel was unfailingly interesting in parrying probes on relationships with parents, Women's Liberation, support of radical sociologists and existential psychologists, meager library information on lesbianism, advantages of lesbianism, gay marriage, image of gay people, gay alternatives to subculture. Gay men are unlikely to agree with Magora Kennedy that society treats them better than lesbians.

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(TRANSVESTISM cont'd from p. 5)
minority in this country.

Have we forgotten all this because a bill is pending in the City Council? Are we so grateful for the possibility of a scrap of protective legislation that we are about to sell out some of our own sisters and brothers, the transvestite gays? And where would this selling-out stop? Should we interrogate every transvestite who comes to a general meeting to determine whether they are gay or straight? Will we decide to alter Intro 475 so only non-leather gays are permitted employment? Should we now take a stand against masculine women and feminine men? Perhaps only those gays with short hair should be protected by the bill? Perhaps sexual orientation should refer only to a person's inclinations and perhaps all gays who apply for a job should be required to swear an oath stating they never intend to engage in homosexual activity.

The absurdity of discriminating against transvestites is clear. If we are demanding our rights, we are demanding all of our rights. All gay people including transvestites are entitled to the same rights of employment, housing, and public accomodation as all straight people.

But the issue of transvestism brings up another and deeper question. What essentially is gay liberation all about? Is it a matter of affirming that we are the same as everyone else? Are we stressing our common humanity at the expense of our individuality? Does the fact that we are all entitled to the same human rights mean that we should conform to some common denominator?

Blacks have discovered pride in being black, in a shared cultural background based on their African history and the fact of their oppression. As Gays, similarly, we are affirming our pride IN BEING GAY, in the unique beauty of our own sexuality and life styles, of our creative abilities, our freedom from rigid marital attachments, our openness, our sense of humor, our joy in being together. Indeed, one of the results of our common oppression has been our ability to see through the differences separating people to the heart of our common humanity. As Gays, we celebrate life's variety and multiplicity, the wonder and the beauty of individual uniqueness rooted in the oneness of all mankind.

Gay liberation implies liberation for all people. We are not only demanding our rights, affirming our pride, we are telling all people to do the same, to discover themselves, to celebrate their own unique beauty and the sense of their shared humanity. Gay liberation demands that everyone have the right to their own lives, their own feelings, their choice of sexual partners, and their own style of expression, behavior, and dress. It was transvestites who created the gay liberation movement during the Stonewall riots. If now, as it seems, we are in danger of forgetting what the movement is all about, perhaps we should turn to transvestites to remind us.

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(RIOTS cont'd from p. 1)

from the City and it's refusal to allow access to the prisoners. "In the light of past experience," Clingan stated, "Commissioner McGrath's credibility is seriously to be doubted." The reference was to rioting in The Tombs last year and to obvious misstatements of facts by the Commissioner of Corrections. GAA Secretary Steve Krotz also pointed out that the inmates were not convicted criminals, but simply prisoners awaiting trial. Considering the oppression of homosexuals in society at large, Krotz ventured that the situation was "doubly intolerable" in the prisons.

At the same time the press conference was being held, GAA President Jim Owles was meeting with prison Warden Click to demand access to the prisoners. Owles was informed that this was impossible and there would be an investigation by the District Attorney's office. Owles demanded that the City begin this investigation immediately and that there be another meeting with GAA early the following week at which time we be allowed to question the inmates.

(ROSENFELS cont'd from p. 10)

betterment from the complexities of life. Homosexuality is associated with spiritual, rather than dull and adaptive, reactions to environment; it is closely connected with flexibility, freedom, diversity, psychological growth, and direct progress toward finding inner identity-- all of which contribute to one's potential for human fulfillment and happiness. It is very pleasantly curious to try and speculate about Rosenfels' closeness to homosexuality and how he relates to gays in his East Village practice. But one thing we do know is this: he has practically banished forever the cliched notion, popular in regressive psychological circles, that homosexuality is characterized by stunted adolescence. In this book, Rosenfels talks about realizations in adolescence that are never forgotten in later life but are sculpted, purified, and ripened. The romantic who possesses the adolescent growth spirit is on his way to developing himself and helping others likewise.

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In order to become a member of GAA, you must attend three general meetings within a six-week period, one meeting of two committees, and one orientation session. After fulfilling these requirements, you become a member on payment to the membership secretary of an entrance fee of one dollar. Members are expected to remain active on a steady basis in at least one committee.

If you are curious about GAA but have no close friends in the Alliance, you will find the orientation session an opportunity for beginning friendships with GAA members and other new people.

new york city gay groups

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DAUGHTERS OF BILITIS (women only): Thur 8 pm. **DOB** 475-9870

EAST SIDE GAY GROUP: Wed 8, Storefront, 305 E. 79 St.

GAY ACTIVISTS ALLIANCE: Thur 8 pm. **GAA Firehouse** 260-1370

GAY ACTIVISTS ALLIANCE OF LONG ISLAND: 2nd & 4th Mondays—New Democratic Coalition, 334 Eagle Av. West Hempstead, L.I. 516 - 825-8729

GAY COMMUNITY GROUP: Tue 8 pm, Spencer Memorial Church, 99 Clinton St., Bklyn. MA 5-3512

GAY COUNSELING SERVICE: (mailing address-149 E. 60th St., 5F, NYC 10022. Call Mon-Fri. 6-10 pm. GR 5-1217

GAY WOMEN'S LIBERATION FRONT: Deni Covello, 254-8514

HOMOSEXUALS INTRANSIGENT (HI): 127 Riverside Dr. Basement-Front. Call for information Craig Schoonmaker 799-5692

MATTACHINE SOCIETY: Legal Aid Clinic, Tue 7 pm, 243 West End Ave. 799-0916

MATTACHINE ACTION CORPS: 799-0916

STAR (Street Transvestites Action Revolutionaries): c/o Marcia Johnson, 211 Eldridge St., Apt. 3, NYC

WEST SIDE DISCUSSION GROUP: Wed 8, 675-0143 **CHA Heartline** (calls for problems, suicide line): Joe 939-5664; Fred 651-6136; Calvin 966-6714

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GAA Firehouse, 99 Wooster St. (Prince): Meetings, dances, films, cabarets, etc. 260-1370

Gay Coffee House, 323 Baltic St., Bklyn. (F train to Bergen St.) Movies, etc. Wed & Sun eves. 237-1049.

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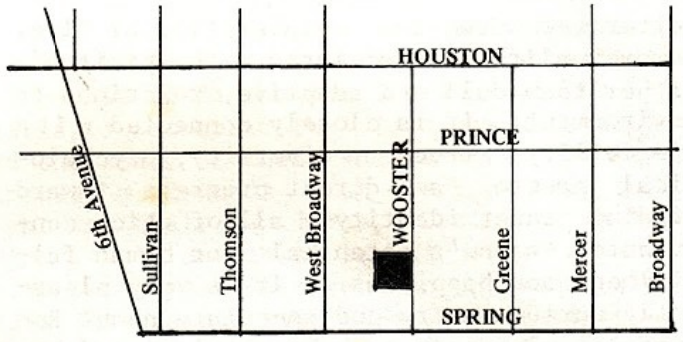

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